

# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 18.

CARLISLE, MAY 21, 1824.

Vol. III.

## MISSIONARY.

*An Abstract from the London Missionary Register, for January, 1824.*

### SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

*Continued from p. 260.*

### MEDITERRANEAN.

The principal station, at present permanently occupied within this sphere of Missionary Labor, is Malta.

We observe with pleasure in the Journals of the Missionaries employed in these parts, that they hold friendly conferences with one another at Malta, in which, by an interchange of knowledge and experience, they endeavor to improve their respective plans for obviating the various difficulties of their work and attaining the great object at which they aim.

In the present state of Missionary Labors throughout the Mediterranean, we shall arrange the intelligence under the different Societies engaged, and not under the Stations; as this course seems best adapted to the particular circumstances of the case.

*American Board of Missions—1820.*

Pliny Fisk, Daniel Temple, Jonas King, W. Goodell, Isaac Bird,  
Missionaries.

In a large room in their house, they preached twice on Sundays to about 100 persons: they preached here also on Wednesday evenings; and on Thursday evenings, to 30 or 40 persons in the suburbs. A Sunday School was established in August, which met in the afternoon, and had soon 45 scholars.

The press began to work in August 1822; and was got into active operation in November. Two men are constantly employed, and a Greek boy

from Scio, is under instruction. Six Tracts in Italian and nine in Modern Greek have been printed. Mr. Temple has the direction of the press, but earnestly calls for a Missionary Printer, 'an able, faithful, and pious man.'

On the arrival of Messrs. Goodell and Bird, the evening congregation on Sunday increased to between 150 and 200; and the School to 70, of whom from 20 to 30 were Greek children.

Mr. Fisk, accompanied by Mr. King and Mr. Wolff, (who had returned to Malta from Syria, on his way to England, but gladly retraced his course,) left Malta on the 3d of January 1823, and arrived at Alexandria on the 10th with a large supply of the Scriptures and Tracts.

In the three months which they passed in Egypt, the Missionaries distributed 3700 Tracts and 900 copies of the whole or parts of Scripture. Of the copies of the Scriptures, 944 were sold for about 2380 piastres. Their opportunities for distribution had greatly exceeded their expectations.

In the thirteenth Report the Board state—"As more is learned respecting countries on the borders of the Mediterranean, the importance of this vast field of labor is more clearly seen; and tho' the progress of good designs may here be uncommonly slow at first, there is no reason to doubt that their ultimate success will be peculiarly great and joyful."

### BIBLE SOCIETIES.

The British and Foreign Bible Society has been actively employed, by means of the different associated Institutions in these parts, in the circulation of the Scriptures.

Of the *Bible Society of Malta*, the Committee say—"Italian, Greek, Armenian, Arabic, Syriac, Hebrew, and

French Bibles and Testaments, have been transmitted to Alexandria, Cairo, Smyrna, Aleppo, Candia, Cyprus, Algiers, Tunis, Joannina, and other places by this Society."

Messrs. Wolff, Fisk and King have been active agents of this Institution, in Egypt and Syria.

At Constantinople and in its vicinity, Mr. Leeves reports the distribution of 1300 copies, in various languages. In the northern part of Syria, the operations had been interrupted by the appalling earthquake which had desolated those parts.

Mr. Barker joined Mr. Leeves at Constantinople in the beginning of March. He writes from Constantinople—

'An active Agent should be constantly at Smyrna; not only to be ready to supply the wants of that town as well as Magnesia, and all the great towns in Antolia and Caramania; but also to make excursions among the numerous Greek Islands. While at Smyrna I had occasion to sell the Holy Scriptures to strangers from all parts of Turkey, some of whom were from Merdeen, Mousul, and even from Bagdad. Priests from Antolia and Caramania, from the towns of Caissarich, Brusa, and Magnesia, became considerable purchasers.'

In April and May, Mr. Barker visited Adrainople and other places in the vicinity. He found a great want of the Scriptures, but the utmost readiness on the part of the Christian Authorities to promote their circulation.

Mr. Leeves apprised the Society, some time since, that the Modern Greek Testament, so far as depended on Hilarion was finished.

A manuscript copy of the Gospels of St. Matthew and St. Luke, translated into the Jewish-Spanish dialect, spoken by the numerous Jews in the Ottoman Empire, has been received from Mr. Leeves.

#### *Church Missionary Society—1815.*

W. Jowett, T. C. Deininger, Representatives of the Society—Dr. Cleardo Naudi, Compiler of Tracts—Henry Andrews, Printer.

Mr. Jowett has continued, at Malta, his usual course of labor. On the 7th of December 1822, he was joined by Mr. Deininger.

On the subject of the Maltese Version of the Scriptures, the Committee remark—"The translation of the scriptures into Maltese is prosecuting, with the advantage of additional and learned aid: and though objections are made to the circulation of copies among Roman Catholics, the Committee will not cease to avail themselves of every means in their power of procuring, in due time, a faithful Version of the Word of God into the language of these Islands."

Mr. Jowett's Volume of 'Christian Researches' has awakened, as might be expected, much new interest in the field of his labors. The third edition is now in the press.

#### EDUCATION SOCIETIES.

*Malta.*—In the Yaletta schools the daily attendance is, from 190 to 200 boys and from 100 to 120 girls. The number admitted from the beginning has been 606 boys and 330 girls. Mr. Joseph Naudi continues the Master; the Mistress is from Ireland.

In the schools at Castle-Zeitum, under Don Luigi Camilleri, there are about 100 boys and 50 girls.

A school has been lately established in the island of Gozo.

#### IONIAN ISLANDS.

Of the Schools in these Islands the following account is given in the last Report of the British and Foreign School Society:—

'The British system has been introduced into all the Ionian Islands, and Schools established under the sanction of Government. In Santa Maura alone, there are 12 schools, providing instruction for a population of 12,000 souls.'

JEWS' SOCIETIES.

*London Society*—1821.

Joseph Wolff, W. B. Lewis, C. Neat, Missionaries.

His associates state that Mr. Wolff, had made a strong impression at Jerusalem. He writes himself from the Holy City, in June—

'I meet with a kind reception by the Jews; and lodged among them—engaged in preaching the Gospel to them from morning till night and often whole nights.'

It has been determined by the Society to establish a permanent Mission at Jerusalem. Mr. Lewis, accompanied by Mr. Wolff, will proceed thither with that view, without delay.

*Malta Society.*

A Society was formed on the 2d of May, while Mr. Way and Mr. Lewis were at Malta, entitled the "Malta Jews' Society."

*Boston Ladies' Society.*

The American Board of Missions, in their Thirteenth Report, give the following statement:—

'In consequence of representations made by Mr. Fisk in a letter addressed to the Society of Ladies in Boston for the promotion of Christianity among the Jews, it has been resolved by that Society to support a Missionary, who shall be especially devoted to labor for the spiritual good of the children of Israel.'

*London Missionary Society*—1811.

Isaac Lowndes, S. S. Wilson, Missionaries.

Mr. Lowndes has been actively engaged in preparing and publishing books and tracts in Modern Greek: of these and of the Scriptures, he distributed, while in Zante, 1762 copies, with manifest benefit. He has at Corfu, on Sunday evenings, a congregation in his own house, of about 100 persons.

At Malta, Mr. Wilson's congregation had increased in numbers and communicants before he left Mr. Tem-

ple, and his associates from America, took charge of the concerns of the Mission, during Mr. Wilson's absence.

*Wesleyan Missionary Society.*

A subscription having been successfully opened by one of the District Treasurers of the Society, to raise 500 guineas toward the establishment of a Mission by the Society at Jerusalem. Mr. Cook, who has acted for some time as a missionary in France, has been appointed to begin this Mission.

BLACK AND CASPIAN SEAS.

For those portions of the Russian, Turkish and Persian Empires, which surround these inland seas, the Scriptures are now under preparation, or have been prepared and are in the course of circulation, by various Bible and Missionary Societies—particularly in Russ, Turkish, Tartar, Tartar-Turkish, Greek, Persian, Arabic, and Armenian.

The Scottish Missionary Society occupies the greatest number of Stations in this sphere of labor. A dark cloud rests at present on exertions among the Mehomedans of these parts. It is remarked in the last Report of the Society, in reference to the Mehomedans of the Crimea—

'The present important movements in Turkey lead many of them to conclude, that the day of Judgment is at hand; and they believe that before that day, Meomedanism will be almost completely abolished. The chief Effendi wept, when he heard of the defeat of the Turks at the Straits of Thermopylae, and seemed to think that the Ottoman Empire was hastening to destruction, and carrying along with it the interests of the Meomedan Faith.'

BAKTCHESERAI.

The ancient capital of the Crimea, which is a Peninsula of European Russia, on the northern shore of the Black Sea, 208 miles long and 124 broad,

the native inhabitants of which are Tartars, and in religion Mehomedans.

*Scottish Missionary Society—1821.*

J. J. Carruthers, Missionary.

Mr. Carruthers having become sufficiently master of the language, began to itinerate through the Crimea. At first he was very favorably received; and copies of the New Testament were readily accepted, but were afterwards, in many instances returned.

The Greeks have, from the first, been hostile; and represent him as an infidel, and his books as impositions.

Mehmed, a Tartar, the first fruits of the mission, was baptized on the 6th of August, and another Tartar, desirous of instruction, has been taken under the care of Mr. Carruthers.

On occasion of the baptism of Mehmed, Prince Galitzin, in reply to a petition from him to be allowed to be baptized by Mr. Carruthers, stated in a letter to that gentleman—‘The Imperial Ordinance of the 25th December, 1806, most graciously represented to the Colony of Scotchmen in the Caucasian Government, authorizes you to introduce into the faith preached by you, without requiring any decision on the subject.’

Mr. Carruthers instructs a few Tartar children, and is frequently visited by the women.

A pleasing account is given of the Sultan:

‘He continues to manifest a deep interest in the spiritual welfare of his countrymen, and, with his characteristic ardor, appears no way discouraged by their blindness and obduracy. For the school which he proposed establishing, he has obtained a Tartar Teacher, whom he conceives well qualified for that office; and who had agreed to employ the Scriptures as a school-book and not to use the Koran.’

KARASS.

A large village in Asiatic Russia, between the Black and Caspian Seas, near Georghievsk.

*Scottish Missionary Society—1815.*

John Jack, Alexander Paterson, James Galloway, missionaries.

Copies of the New Testament and other parts of the Scriptures have, as usual, been circulated; and many more were requested, but it was found that the books given away were often destroyed. ASTRACHAN.

A city in Asiatic Russia, and capitol of the Province—built on an island in the Wolgo, about 52 miles from its mouth, on the north-west of the Caspian—Inhabitants 70,000; of many nations—a place of great trade.

*Scottish Missionary Society—1815.*

W. Glen, Dr. Ross, D. M’Pherson, John Mitchell, John Dickson, missionaries.

The same distressing insensibility is manifested by the people as prevails near Karass: with this are united mockery and opposition.

The account of their first convert, Mahomed Ali, and his baptism, is highly encouraging.

The number of books and tracts printed, in the year, was 10,500—consisting of 3000 Tartar tracts, 1000 Turkish, 2,500 Tartar-Turkish, 3000 Persian, and 1000 copies of Grotius in Arabic.—The circulation amounted to 767 copies of the whole or parts of Scripture, and 3430 tracts.

Mr. Glen had begun, with the help of a learned Persian, a translation of the Old Testament into Persian.

SEREPTA.

A settlement of the Brethren, on the river Sarpa, 24 miles below Czartzitzen, on the Wolga, and close to the borders of Asiatic Russia.

*United Brethren—1765, renewed 1815.*

Schill, Loos, Dehm, missionaries.

The wife of Sodnom had died happily.

Badma also, one of the two noble Buriats whose conversion was remarkable, departed in the Lord, Oct. 29, 1822.

*London Missionary Society—1819.*

Cornelius Rahmn, missionary.

By Mr. Rahmn's labors in the summer of 1821, among the Calmucs of the Derbat horde, the attention of many had been excited.

On his return to Serepta, Mr. Rahmn occupied himself in preparing a dictionary and Grammar of the Calmuc, with a version of the Psalms.

To be continued.

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Facts collected from the last Missionary Herald.

*Mission at Ceylon.*—The Missionary Herald for May contains a list of 152 children in the Boarding Schools at Ceylon, "who have been selected with great care, and after considerable trial, from more than twice the number." Of these, 123 are boys, and 29 girls; distributed among the scholars as follows. At Tilliqually, 30 boys and 3 girls. Batticotta, 24 boys and 2 girls. Panditeripo, 25 boys and 8 girls. Oodooville, 28 boys and 7 girls. Manepy, 16 boys and 4 girls. The age of the youngest mentioned in the list, is 5; of the oldest 17. Much the greater number are between the age of 10 and 15. Besides the 152 scholars, who are considered as properly members of the school, there are several others who attend on probation—to be regularly admitted, if they are found to be worthy.—*Five day schools have been established for girls:* a most important step, in a country where females are considered undeserving and almost incapable, of intellectual improvement. The whole number of day schools attached to the mission is 42; containing 1300 children, who daily attend them.—A door is now opened for distributing the scriptures among the Catholics. About 2000 copies of an abridgement of the New Testament, with other tracts, were distributed in two weeks—chiefly among the Catholics—A printing press has been established at Nellore, under the direction of the

Church (of England) Missionary Society. Nellore is only five miles from two of our Missionary stations.

*Bombay.*—The schools in Bombay are prosperous. Many of the natives seem to approve of them. Among others, there is a school for Jewish children, at which, also, many Hindoo boys attend. The present number of Jewish boys in this school is 19—13 likewise at other schools in Bombay; making a total of 32 children of this description on the island. At five schools on the coast, there are 71 Jewish children, and 12 at Tannah. In nine schools, under the care of the mission, therefore, there are 116 Jewish children. A letter from Mr. Nichols, dated Tannah, Nov. 30, 1823, intimates an intention on the part of the missionaries, to make arrangements so as to pay the native teachers according to the *progress made* by the scholars, and not according to their *number*, as heretofore. He states, that, if sufficient funds were afforded, they might have 10 or 12,000 youth in a course of education; to all whom they might communicate a knowledge of divine truth, and of the way to heaven. As encouraging a token of Providential favor, Mr. Nichols mentions an intimation from the Bombay Auxiliary Bible Society, that they will assist the American Mission in publishing the book of Genesis and the whole New Testament; and, as another token, a grant, by the Governor of Bombay, of a spot for a burying ground, to be enclosed with a wall of masonry at the public expense. Not having learned that Mr. and Mrs. Frost, in company with Mrs. Graves, were on their way to join the Mission, Mr. Nichols urges the importance of more missionaries, in the following earnest manner: "Our very souls are panting for an increase of our number. Will not the Board send some young men to our help? We do ask for missionaries; not, schoolmasters, physicians or mechan-

ics, we want *missionaries*. Had we three more, I think we would have two or three new stations. Notwithstanding what has been said against *scattering* missionaries, I am in favor of the measure. Would to God there were missionaries *scattered* over the whole land. Two more are exceedingly wanted in Salsette, and two at Bassan, a most interesting station, twenty-five miles north of this, on the continent." The intelligence that more missionaries were on their way, reached them soon after the above was written, to the great joy and gratitude of all the members of the mission.

Boston Telegraph.



#### REFORMED CHURCH IN FRANCE.

In 1821, there was published in London, in two volumes, a Work entitled "History of the Persecutions endured by the Protestants in the South of France, and more especially of the Department of the Gard during the years 1814, 1815, 1816, &c. including a defence of their conduct, from the Revolution to the present period. By Mark Wilks."

From a Review of this work in the Literary and Evangelical Magazine, of Virginia, we make some extracts, which will probably communicate to our readers intelligence which is new although distressing, but which will not be without its use, if it should teach them to value more highly the inestimable civil and religious privileges which they enjoy.—*N. H. R. Int.*

When the Revolution broke out in France, the *Reformed* population of that country did not exceed, at the highest calculations we have seen, two millions of souls; not a twelfth part of the whole.—They were generally merchants, artisans, and small farmers. They had no hand in producing that event. It is natural however, to suppose that men, who had been persecuted and proscribed for ages, would hail with joy a change, which, in the beginning, promised the restoration of

civil and religious liberty. It is certain that, while this was the case, they did not run to those excuses which disgraced liberty and finally ruined the cause. Peaceable and industrious, they only wanted security of persons and privileges. When the forms of republicanism give away before the genius and ambition of Bonaparte, the Protestants submitted, because the enjoyment of their religious privileges were guaranteed to them. They, however, became weary of his military despotism, and were willing to see the ancient dynasty restored *under the charter*. But they soon had reason to repent the change. The work before us gives a history of the persecutions endured by these unhappy people, from the period of the restoration to the year 1820. The author is a very respectable clergyman of the Congregational order, who has ministered for some time to an English church in Paris. His opportunities of gaining information have been as favorable as they could be. He visited the persecuted Protestants, and heard from themselves a true account of their sufferings. His case is completely made out; he has proved beyond all question, that in France, in the nineteenth century, under the eyes and with the connivance of men in power, the most furious fanaticism was permitted to perpetrate its outrages, and do its work of violence on unarmed and unoffending fellow-subjects. The narrative of these crimes occupies more than six hundred octavo pages. We can permit ourselves to make only a few extracts, for the purpose of showing our readers what their fellow christians have suffered under the pretences of *loyalty* and *religion*; and what bigotry for *popery* and *legitimacy* can inflict. But we give warning beforehand, that the narrative is shocking. It cannot be otherwise, when it details the outrages committed by lawless power on unresisting innocence.

It was the policy of the government to disarm the Protestants, before the work of persecution commenced. This was peaceably and quietly submitted to, because the Protestants wished to avoid all suspicion, that they intended to disturb the throne of *Louis the Desired*. When this measure was accomplished, *banditti* were permitted to rob, plunder and murder without restraint.

The first extract which we shall give affords an example of the influence exerted on the minds of the common people.

"It has been asserted, that at Alais, women were advised and instigated to poison their Protestant husbands. I would hope that such reports were unfounded or exaggerated, especially as too many others, less revolting appear unquestionable. M. Mariane was married to a Protestant wife, and they lived peaceably and happily for some years, in the village of Moza, in the commune of Cardet. Attentive to the duties of his religion, he went one day to St. Jean de Serre, to confess to the *Cure* of the parish. The priest refused absolution, but on condition, that the man would convert his wife. 'Assume,' said he, 'an angry countenance, and when she asks the reason of this change, say to her, I am not my own master, a demon possesses me, and you may deliver me by turning Catholic; thus you can save me, and save yourself.' Mariane was a good Catholic, but he also had good sense enough to reject this wicked attempt to make him live miserably with a wife, whom he had long found, though a Protestant, to be worthy of his affections." — A perruquier, at Nismes, during several months, rendered his wife most unhappy, without assigning any reason for his unusual and cruel treatment. At length reason regained its empire, and he acknowledged to his wife, 'that the priest had poisoned his mind against the Protestants, and taught him to believe that

they must be exterminated in France.' — pp. 113, 114.

These two odious examples are sufficient to show the influence exerted; let us now see the effect.

"After the populace had abandoned themselves to every species of intemperance in the taverns, they assembled in the streets and public squares in mobs of 3 or 4000. Those, who but a short time before would have thought themselves disgraced by any contact with such persons, now supported and increased their licentiousness. If they met with Protestants, they seized them, danced round them with barbarous joy, and amidst repeated cries of *vive le Roy*, they roared in their ears cannibal songs, the chorus of which was, *in Patois*\*

Savaren nastri mans  
Din lou sang di Protestans

Duon sang deis enfane de Calvin  
Faren de boudin.—pp. 115, 116.

Mr. Durand, an advocate and a Catholic, declares that he had seen these frightful groupes, and heard these sanguinary songs, more than an hundred times. It is easy to see that a mob thus trained and excited, is prepared for any thing that is vile and cruel. We give the following extract as a specimen of a detail of much more than a hundred pages. The author, having given an account of the murder of a man named *Imbert*, proceeds thus.

"The miseries of the family of Chivas, of which Imbert was a member, have revolted all France. Five individuals of this family, all husbands and fathers, were massacred in the course of a few days; and they furnished a specimen of the crimes and horrors, with which Nismes was so long visited. I saw the five widows of their murdered Protestants, in their habiliments of mourning. I heard

\* "We will wash our hands in the blood of the Protestants." — "We will make black puddings of the blood of Calvin's children."

their sobs, and witnessed their tears and anguish, as they related to me, with all the minuteness and emotion of recent bereavement, the dreadful detail of their sufferings. The orphan children mingled their tears with their widowed mothers. On one occasion, the whole were collected round me; and I never shall forget what I endured, on thus finding myself in the centre of a large group of unhappy beings, who had been actors and sufferers in the most tragic scenes."

It was not men only, who suffered violence from these friends of the *altar and the throne*. Females endured the most shameful outrages. The statements made by the author are fully confirmed by the declarations of M. Durand, the Catholic advocate before mentioned. Here is his testimony.

"I have seen the assassins in the foubourg Bourgade, arm a *battoir* with sharp nails in the form of *fleurs-de-lis*; I have seen them raise the garments of females, and apply, with heavy blows to the bleeding body this *battoir*, to which they gave a name which my pen refuses to inscribe. The cries of the sufferers—the streams of blood—the murmurs of indignation, which were suppressed by fear—nothing could move them. The surgeons who attended on those who are dead, can attest by the marks of their wounds, and the agonies which they endured, that this account, however horrible, is strictly true."—p. 250.

This treatment was, in several instances, experienced by most respectable matrons, even in a state of pregnancy; and the only crime of which they were guilty, was that of being Calvanists!

It was in vain for the Protestants to present their grievances at the foot of the throne, and petition for redress. Proclamations signed by the King, calumniated the petitioners, and misrepresented their conduct. The murders perpetrated and all the crimes

committed by furious banditti, were palliated, and in some instances, at least by implication, charged on the Protestants themselves. In a word, they were obnoxious to the *legitimates*, to the *ultra royalists*, because they were Calvanists; and they were hated by the fanatical Catholics, because they were not Papists.

The official agents of England suffered themselves to be imposed on by the representatives of the persecutors of the Protestants; and the Duke of Wellington wrote a letter, 'dictated by the chiefs of the Catholic faction.' Its statements have since been fully contradicted. But at the time they did extreme injury to the Protestant cause.

The English Dissenters, the firmest friends to liberty in Europe, took up the cause of the unhappy French Protestants. They held a meeting in London, and determined to employ an agent to go to the place and learn the truth. The Rev. Clement Perrot undertook this mission, and executed it in the most satisfactory manner. On his return, he furnished materials for an appeal to the British Parliament; and for a printed Report, which was circulated through the continent and first gave correct information even to the inhabitants of France.

In the British Parliament the late lamented Sir Samuel Romily and Mr. Brougham espoused the cause of the oppressed Protestants, and fully exposed the enormities of the persecuting Catholics and the criminal connivance of the government. This foreign interference took effect.—There was a suspension of murder and pillage. And if the robbers and murderers were not punished, and security thus given for the future; it was at least a relief for the poor Protestants to know that through the agency of their brethren abroad, the sword, which had so long been bathed in their blood, had been put up into its scabbard. The

author, however, thinks that the case of these poor people is still a very frightful one.

We have thought that it would be well to bring this subject before our readers, that we might, in this age of the world, pregnant with fearful changes, be made to feel, with deeper emotion and more fervent gratitude, their obligations to the Almighty Ruler of Nations, for the precious heritage which he has given to us. Indeed 'the lines have fallen to us in pleasant places.' Among the rich blessings which providence has bestowed on this nation, not the least is religious liberty. The man, who cares nothing for christianity, cannot feel this as *he* does, who looks every day to his religion for his highest enjoyments and choicest comforts. The mere man of the world only asks the state to let him alone. Allow him to neglect religion as he pleases, and in this respect he is satisfied. But it is not so with the vital christian. Religion with him enters into every department and affects every relation of life. He, then, wants the strongest guarantee that nothing human shall come between him and his God, and control his intercourse with Heaven.

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From the London Christian Instructor, for April, 1823.

#### THE THREE SISTERS

*An Allegory.*

There were three sisters dwelling in one house, each marked by certain particularities of person and character. The eldest, with a frame full of life, health, and vigor, had an air of dignity and decision, which, at times bespoke somewhat of sternness. The second seemed to have less of strength, but more of sprightliness; her face glowed with the bloom of spring, and the blush of morning; every feature and motion indicated a sanguine temper, an ardent aspiring spirit, and a mind of elastic spring, easily recovering from any temporary de-

pression. The third, possessed a person admirably fitted to please and delight; her countenance was open, animated, and attractive; exhibiting the varied play of warm liberal, and tender emotions; her voice was mild and musical, capable of those diversified tones and inflexions, which render it at once the vehicle of thought and of sentiment; her steps and all her gestures were decent, graceful, and engaging. She had blended in her constitution and habits, many of the principal qualities of the other two without any of the stern severity, and the sanguine eagerness and impatience, which they sometimes discovered.

These three sisters, whose names were *Faith*, *Hope*, and *Charity*, lived in great harmony, and evinced a mutual attachment and dependance. In difficult affairs, and daring enterprises, Faith uniformly took the lead. Steady and intrepid, patient and persevering, when her object was clearly defined and approved by the judgment, and her purpose deliberately formed by the will, she shrunk from no task or toil necessary to its accomplishment. Hope, beside aiding and inspiriting the efforts of her elder sister, had the happy art of assuaging any misfortune and calamity, of heightening the relish of every enjoyment by the infusion of an exquisite sweetness, and of gilding every scene and circumstance with colors and tints peculiarly attractive. Charity, alive to all the wants and woes of the human species, was ever ready with her sunny smiles, or melting tears, to comfort and soothe the sons and daughters of wretchedness; her eyes, her tongue, her hands, her feet, her every faculty and power, were busily employed in ministrations of compassion and kindness. These illustrious sisters performed more wonderful works, achieved more glorious victories, than any of the heroines whom history has enrolled in the book of

fame. Faith had a notable shield and heaven-tempered sword, which, being firmly grasped in either hand, were able to quench the fiery darts and repel the fierce assaults of every enemy, and even make Apollyon himself flee. Hope had an extraordinary cruse, which, in times of scarcity, would continue to run, without ever being exhausted; and she possessed a telescope, which, when the weather was cloudy, served to bring distant objects near, and render the unseen visible. Charity had a graceful *mantle*, capable of covering a multitude of spots and blemishes, and a medicinal *vial*, like that which the good Samaritan carried, in which was a balsam, whose virtue healed all sorts of wounds. When she found stains and offences, which were not easily to be removed, she gently spread her mantle over them, and hid them from the sight; and when she found any bleeding broken hearts, she poured from her vial the balsamic mixture which gave speedy relief, and seldom failed to effect a cure.

These sisters, amiable as they were, had certainly their defects and faults. Faith, though far the most strong and active, now and then staggered, and became irregular and sluggish in her movements. Hope was not altogether free from fits of peevishness and discontent. The youngest, as I have before said, had so many charms in her benignant aspect, and soft winning address, as made her the general favorite; yet, being of a very delicate frame, she was subject to chills, and languors, and faintings, and did not use every means she might have done to prevent them. But without enlarging on their defects, I must say, that these lovely relatives, which is not always the case with persons nearly allied, were penetrated with the liveliest sympathy, and appeared necessary to each other. When Faith grew feeble and sickly, her sisters were half-paralyzed. If Hope were absent, tho'

but for a short time, the whole house was sure to be hung in mourning, and filled with sighing and tears, till her return. Charity could do nothing without her seniors and companions; and yet her presence was not less essential to them, as neither the plans of Hope, nor the work of Faith succeeded in her absence.

I shall leave others to record their noble deeds, and numberless trophies, and only just touch on the nature and issue of their trials. Know then, gentle reader, that they were encompassed with bad neighbors, and what is far more grievous, were plagued and tormented with evil-minded and perverse domestics, who could neither be sent away, nor wholly subdued. Nothing is more true than the ancient proverb, "that the worst enemies are those of one's own house." It would be tedious to tell a hundredth part of the distractions and tumults, conflicts and woes, which the worthy sisters above described met with from this cause. Every generous purpose they could form was thwarted and opposed, every word in its meaning, and every action in its motive, was misconstrued, and almost every cup was poisoned, at least embittered, by these spiteful inmates. And beside, their dwelling, though originally built after a faultless model, and wonderfully contrived, so as to combine every possible convenience and accommodation, had been in such a manner shaken and injured by a terrible catastrophe, that it required the most vigilant attention and incessant repairs to keep it in a tenantable state. The windows were dim, the doors shattered, the walls damp and mouldy, the timbers worm-eaten and decayed. At length, in a stormy winter's night, the house which had often rocked and tottered under the howling blast suddenly fell with a tremendous crash. Faith and Hope, the two elder sisters were crushed to death and buried in the ruins; the youngest, how-

ever; not only escaped unhurt, but, wonderful to tell, lost also by the stock all her nervous tremours and langors, chills and changes, her weakness and infirmities. While the sisters lived, she was dependant on them; but since their decease, all the virtues and excellencies of the three, detached from blemishes and defects, and refined to perfection, now centre in her. Report likewise says, that she has risen to far higher honor and purer happiness; that she wears a robe of spotless white, and a crown of glory inlaid with costly gems; that she moves amid shining ranks of immortals, and occupies a mansion of indescribable magnificence; where, free from molestation, danger, and joy, and transport, she sings as an angel, and glows as a seraph.

AMICUS B.

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ON FULFILLING ENGAGEMENTS AND  
PAYING DEBTS.

[*From a Sermon by the late President Edwards, on Exod. xx. 15. Thou shalt not steal.]*

There are many ways in which persons may unjustly usurp their neighbor's property, by withholding what is his due; but I shall particularize at this time only two things:

1. The unfaithfulness of men in not fulfilling their engagements. Ordinarily when men promise any thing to their neighbor, or enter into engagements, by undertaking any business with which their neighbor intrusts them, their engagements invest their neighbor with a right to that which is engaged; so that if they withhold it, they usurp that which belongs to their neighbor. So it is when men break their promises, because they find them to be inconvenient, and they cannot fulfill them without difficulty and trouble; or merely because they have altered their minds since they promised—They think they have not consulted their own interest in the promise which they have made, and that if

they had considered the matter as much before they promised, they have since, they should not have promised. Therefore they take the liberty to set their own promises aside. Besides, sometimes persons violate this command, by neglecting to fulfil their engagements, through a careless, negligent spirit.

They violate this command in withholding, what belongs to their neighbor, when they are not faithful in any business which they have undertaken to do for their neighbor. If their neighbor has hired them to labor for him for a certain time, and they be not careful well to husband the time; if they be hired to day's labor, and be not careful to improve the day, as they have reason to think he who hired them justly expected of them; or if they be hired to accomplish such a piece of work, and be not careful to do it well, but do it slightly, do it not as if it were for themselves, or as they would have others do for them, when they in like manner entrust them with any business of their's; or if they be entrusted with any particular affair, which they undertake, but use not that care, contrivance, or diligence, to manage it so as it will be to the advantage of him who entrusts them, and as they would manage it, or would insist that it should be managed, if the affair were their own; in all these cases they unjustly withhold what belongs to their neighbor.

2. Another way in which men unjustly withhold what is their neighbor's, is in neglecting to pay their debts. Sometimes this happens, because they run so far into debt that they cannot reasonably hope to be able to pay their debts; and this they do, either through pride and affectation of living above their circumstances; or through a grasping, covetous disposition, or some other corrupt principles. Sometimes they neglect to pay their debts from carelessness of spirit about

it, little concerning themselves whether they are paid or not, taking no care to go to their creditor, or to send to him; and if they see him from time to time, they say nothing about their debts, because it would put them to some inconvenience. The reason why they do not, is not because they cannot do it, but because they cannot do it so conveniently as they desire; and so they rather chuse to put their creditor to inconvenience by being without what properly belongs to him, than to put themselves to inconvenience by being without what doth not belong to them, and what they have no right to detain. In any of these cases, they unjustly usurp the property of their neighbor.

Sometimes persons have that by them with which they could pay their debts if they would; but they want to lay out their money for something else, to buy clothing for their children, or to advance their estates, or for some such end.—They have other designs in hand, which must fail, if they pay their debts. When men thus withhold what is due, they unjustly usurp what is not their own. Sometimes they neglect to pay their debts, and their excuse for it is, that their creditor doth not need it; that he hath a plentiful estate, and can well bear to lie out of his money. But if the creditor be ever so rich, that gives no right to the debtor, to withhold from him that which belongs to him. If it be due, it ought to be paid; for that is the very notion of its being due. It is no more lawful to withhold from a man what is due without his consent, because he is rich and able to do without it, than it is lawful to steal from a man because he is rich and able to bear the loss.

The cent contributions for missionary purposes in the South Carolina Methodist Conference, amounted alone the past year to \$941 42.

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### CARLISLE, MAY 21.

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By appointment of the Presbytery, the Rev. A. M' Clelland will administer the Sacrament of the Lord's Supper on Sabbath next, in the Centre Church, in Perry county.

The General Assembly of the Presbyterian Church, met on yesterday, in Philadelphia. The Rev. Dr. Chester of Albany, was to open the meeting with a sermon.

By the request of several members of the Presbytery of Carlisle and other persons, we have been encouraged to issue proposals for publishing by subscription, "a Discourse on Psalmody, from Col. 3. 16, 17, by James Latta, A. M. minister of the Gospel at Chestnut Level, in 1794.

"In which it is clearly shewn, that it is the duty of christians to take the principal subjects & occasions of their Psalms, Hymns, and Spiritual Songs from the gospel of Christ."

This work was printed 30 years ago, and is now nearly out of print, and being a plain, dispassionate discourse on the subject, cannot fail to be interesting to every candid inquirer after truth. Proposals will be immediately printed and forwarded to persons who may be desirous of furthering its publication.

Died, in Guilford Township Franklin co. Pa. on the 18th ult. a man named *Walter Murran*. On the evening of the 17th he had taken supper at the house of Geo. and Samuel Shaffer, and enquired after a stray Mule. He asked

permission to sleep in the barn, which was granted him. In the morning he was found dead, apparently in the position in which he had laid down. A Coroner's jury was summoned, who reported a natural death. He is said to have emigrated to this country from the West of Ireland about 6 years since; that he left two children there, his wife being dead. Sewed up in his coat pocket was found \$5 75 in silver, 7 guines and a half eagle in gold, and \$445 in notes on different Banks.

He had worked on the turnpike for some time, and had purchased the mule he was in pursuit of, from the contractor, with the avowed intention of going to the canal, or a sea-port to take passage for Europe. J. Welsh Esq. has administered on his effects, and measures will be taken to inform his friends.

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#### UNITED FOREIGN MISSIONARY SOCIETY.

The 7th anniversary of the U. F. Missionary Society was celebrated in the City-Hotel on Wednesday evening the 12th inst. The meeting was opened with prayer by the Rev. Dr. Griffin. The report was then read by the Domestic Secretary, Mr. Z. Lewis.

On motion of the Rev. Mr. Wyckoff of Catskill, seconded by the Rev. Mr. M'Elroy of this city, it was resolved that the Report now read, be accepted and published.

The Rev. Dr. Milledoler then introduced to the audience, Sacharissa, a venerable chief of the Tuscorara tribe, who delivered, through his interpreter, William Alvis, the following speech:

#### *Sacharissa's Speech.*

Friends and Brothers,--I first thank

the Great Spirit for preserving your lives and mine. I rejoice to meet you this evening, and I rejoice that your love to my poor countrymen has brought you all together on this occasion. You are holding a council tonight, to hear what has been done the past year, and God has permitted me to meet with you, and hear and see great things which I never heard or saw before.

My countrymen have long been in darkness, but now I see the light is spreading among them. My poor countrymen have long been neglected, but now I see the white brothers opening their eyes and looking upon us. In time past there were only a few who loved and pitied us; now there are a great many. I meet with friends every where, and I see and hear that every year my Christian brothers are doing more. They are getting the dust out of their eyes and ears, which had been thrown into them by the evil reports of bad men. Now I see old and young and little children, and men and women engaged to do us good. These things make my heart rejoice. Many years ago, I was in darkness, and even now I am poor and ignorant. I cannot read for myself, but I have heard the gospel, and now I hope that I have received it into my heart. It is true I have always been a sinner, and now I am a very old sinner. But you have sent me the gospel, and I have learned that Jesus can save me. For this gospel and this Saviour I have thrown away the foolish things I received from my fathers.

I am now near my grave, and I wished to see you once more before I go to meet your fathers with whom I made this first covenant. I hope you will not be weary in this good work, but continue to make your path broader and longer every year. Then I shall die, hoping that before many years all my countrymen will have the light.

On motion of the Rev. Dr. Spring, seconded by a member of the board, it was resolved, that the thanks of the Society be presented to Auxiliary Societies; to Congregations which have made their ministers members for life, and those which have made collections at the monthly concert of prayer; and to all who, by contributions in money, or in articles for the support and comfort of Mission families, have aided the operations of the Society.

Mr. Guy Chew, a youth of the Tuscarora tribe, and member of the school at Cornwall, Connecticut, was then introduced to the audience by Mr. Lewis, and delivered an address.

On motion of the Rev. John M. Duncan of Baltimore, seconded by the Rev. James C. Crane, general agent of the Board, it was resolved that clergymen and other friends of Indian Missions throughout the country be respectfully & urgently requested to use their influence in forming Auxiliary Societies, in procuring collections at the Monthly Concert of Prayer, and in promoting other modes of augmenting the funds of this Institution.

A collection was taken up amounting to \$242; and the exercises of the evening were closed with a hymn sung by the two Indian youth, and Yonica, only surviving daughter of the late Wm. Henry, a Tuscarora Indian.

— N.Y.Obs.

#### INSTALLATION.

On Thursday evening the 6th inst. the Rev. Joseph McElroy, was installed as Pastor of the Scotch Presbyterian church and congregation in Cedar street. The Rev. Wm. D. Snodgrass preached the sermon from I. Thess. 3. 8. "For now we live, if ye stand fast in the Lord." The Rev. Wm. W. Phillips gave the charge to the Minister and People. ib.

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INDIAN LANDS IN GEORGIA.  
The select committee of the House

of Representatives, (says the N. Y. Observer) to whom was referred the President's message and other documents relating to the Indian lands in Georgia, have reported several resolutions declaring, "that the United States are bound, by their obligations to Georgia, to take immediately, the necessary measures for the removal of the Cherokee Indians beyond the limits of that state: and that the sum of —— dollars should be appropriated for that purpose." The language of the report is much more decorous than that of the memorial signed by the Georgia delegation, but its sentiments are quite as exceptionable. The committee contend that the encouragement which has been given by the government to the measures for civilizing the Indians, is a violation of its obligations to Georgia, and that the Indian claim should be extinguished, even if force is required for that purpose. We cannot believe that congress will ever sanction such doctrines as these.

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From the Christian Advocate for May.  
EUROPE.

The state of public affairs in Europe is one of much interest, and yet no important changes have been announced within the last month. The principles, claims and system of absolute rule, in opposition to free government and individual rights and happiness, seem to be dominant in almost every part of this section of the globe, except in Britain and its dependencies. Even in Switzerland there appears to be a deterioration in an attachment to rational liberty. In the Netherlands there seems to be something of a better spirit, and a laudable disposition in the government to consult the real happiness of the people. Greece is yet contending for existence and for freedom, and with a success which is truly cheering. But the last accounts show that the Turk is still bent on vengeance. An army of 80,000 men.

it is said, will be employed against Greece in the coming campaign. Russia, Austria and Prussia remain in *status quo*. Sweden and Norway, under the government of a well informed and sagacious monarch, appear to be in an improving state. The same may perhaps be said of Denmark. France, with an astonishing rapidity, is verging toward despotism.—Thus does one extreme almost invariably beget its opposite. In the new election for members of the national legislature, out of nearly 200 chosen, there were only 16 liberals. All the rest are known to be devoted to the will of the monarch.—Our friend La Fayette—he refuses to be called *Marquis*—has lost his election. The French court have declared that no intention is cherished to aid the Spaniards, by sending a military force to South America. We believe the declaration—and we equally believe that they have *relinquished* the intention, because our President and the British government have let it be known, that the United States and Britain will be found on the side of the colonies, if Spain is not left to settle her dispute with them, unassisted by other powers. As to Portugal and Spain, we think that malignity itself could not wish their wretched inhabitants to suffer more severely than they actually do, under the weak and tyrannical princees to whose absolute sway they have chosen to resign themselves. It is said that in Spain there was a wish to restore the Inquisition; but that the Pope refused to sanction the measure—alleging that the age was too enlightened to endure that tribunal. If this be so, we give Leo XII. much credit for so wise and equitable a decision; and hope it is an earnest that he will not imitate his predecessor in opposing Bible societies. But what are we to think of those who in popery, outgo the Pope himself.—It is stated in the last accounts from Britain, that some time in the beginning of A-

pril, a treaty was signed in London between Mr. Rush on the part of the United States, and Mr. Canning on the part of Great Britain, granting the mutual right of search of all vessels suspected of being engaged in the African slave trade. We hope this is true; and we also hope that the British parliament will pass a law declaring the slave trade piracy, under the law of nations; a point which was well urged by Mr. Adams in his late correspondence with Mr. Canning, the British envoy at Washington. The whole subject of the slave trade was before the British House of Commons, at the date of the last advices, and the speech of Mr. Canning on the subject, was one of the ablest and most satisfactory that we have ever read: Britain is at war with Algiers; but the Dey, we think, is likely to comply with the terms on which peace will be restored—the observance of an article in the last treaty, that he shall not make slaves of Christian captives.

#### AMERICA.

In the southern section of this continent, no very important changes have been announced within the last month. The Colombian republic is doing well; and the Mexican republic—for such it has really become—is, we hope, likely to be consolidated. A new republic has also arisen, which styles itself "The United Provinces in the centre of America." Guatimala is the capital. It is said that the Bible is here freely distributed and read, that the country enjoys tranquility, and is desirous to cultivate intercourse with the United States. Don Pedro I. emperor of the Brazils, has given his people, a constitution according to his promise. It is said to limit his power, but that the throne is to be hereditary in his family. Buenos Ayres appears to be more tranquil than it was some time since.—We hear no more of the Indian invasion. On the western side of the great southern peninsula, the royal troops

of Spain have been successful in opposing the republicans, among whom and their leaders discord and dissension are producing the most serious mischiefs.

*From Hayti.*—Accounts from Hayti to the 13th of April, state that very serious apprehensions are entertained that the King of France is meditating an invasion of the island. President Boyer has issued a decree ordering the necessary measures to be taken for the defence of the country.—*N. Y. Obs.*

#### LATE FROM INDIA.

Intelligence has been received from India of the safe arrival of Mrs. Judson; Mr. & Mrs. Wade in Rangoon last December, all well. Mr. Rowe, of Digah, has been called to exchange worlds. His widow will remain at the station in Digah for the present. Mrs. Eustace Cary was sick at Calcutta.—These facts were received in a letter from Mr. Jones, dated Jan. 7, 1824.

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#### A HYMN.

*Mourning after an absent Saviour.*

Dearest Jesus, though unseen,  
My believing heart must love thee;  
Poor despised Nazarene,

A true and constant friend I prove thee:  
Sinking in thy balmy name,  
Oh, how I love my dearest Lamb.

Night and day I vent my sighs,  
Languishing to see my Saviour;  
With warm heart and wand'ring eyes,  
I view my dying Lord forever.

Here I always would abide,  
Oh, this I choose and naught beside.

Like the widowed turtle dove,  
I dear lovely Lamb mourn for thee,  
Pants my soul thy love to prove,  
Crying Oh my God, restore me  
To thy presence sweet and fair,  
Oh how I long to meet thee there.

O'er the hills I see him come  
Swift as darts and piercing lightening  
Scattered o'er the horrid gloom,  
All thy joys are quick and brightening:  
We come, welcome bleeding Lamb,  
Oh, how thy presence feeds the flame.

Printed and Published by Fleming and Geddes, every Friday, at two dollars per annum.

*Bibles in Prisons.*—A bill which recently passed the Assembly of the state of N. York, provides that the keepers of the New York and Auburn prisons, shall furnish all the prisoners in solitary cells, with a copy of the Bible, whether they desire it or not.

#### FIRE!

The House and Barn of George Geese, in Franklin township, was entirely consumed by fire, on Friday last, with all their contents. We have not yet learnt the particulars of this distressing calamity.

#### THE TARIFF BILL

Passed the Senate with various amendments, and was returned to the H. of Representatives on the 13th inst. The duties on Iron & Hemp, which had been stricken out in committee of the whole, were finally restored.

#### DIED,

On Tuesday last, near this borough, Mr. Jacob Zug, at an advanced age.

On Wednesday evening last, Miss Mary, eldest daughter of Francis Searight, Esquire, of South Middleton township, in the 13th year of her age.

#### YOUNG MEN'S MIS. SOCIETY.

At a meeting of the Board of Managers of the Young men's Missionary Society, on Saturday last, the following resolution was passed.

*Resolved.*—That the Treasurer be requested to give notice to the subscribers of the Young men's missionary Society, that the second instalment is now due, and request its immediate discharge; and that committees be appointed to call on the subscribers, and solicit payment.

William Shrom, *Treasurer.*

#### DICKINSON COLLEGE.

A general meeting of the Board of Trustees of Dickinson College, will be held in the College Chapel, on Tuesday, the 8th day of June next, at ten o'clock A. M. when an election will be held for a *Principal*, in the room of the Rev. Doctor John M. Mason, resigned, and also, for a *President* of the Board of Trustees, in the room of the Hon. James Armstrong, resigned, and the vacancies now existing in the Board will then be filled

By order of the Board.

James Hamilton, *Secretary.*

Tickets for Sunday schools can be had at this Office.

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